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Curriculum in the Christian College

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CURRICULUM IN THE CHRISTIAN COLLEGE

A Research Project
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Theological Studies

by
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CHAPTER I

INTRODUCTION

The threefold imperative of the Great Commission of our Lord (Matthew 28:19-20), that is, 'evangelize,' 'enlist,' and 'educate,' commands the activity which is the special responsibility of the Christian school -- 'teaching them to observe all things whatever I have commanded you.'¹

From the very beginning universities which grew out of the cathedral and monastic school of the medieval period were developed within a strong Christian framework:

Knowledge was pursued, not for its own sake, but 'to attain a knowledge of the Creator through a knowledge of the created world'; useful sciences were acquired in order that God might be served through church and state.²

Historically the Christian college in America was originated from a strong religious motive and its curriculum was traditionally classical, uniform and rigid. In all cases the required curriculum included Latin, Greek, and mathematics.³ For example, the Harvard College founded in 1636 was definitely for religious context. The rules of the Harvard College show how firmly it stood for Christian education:

Every student was to be instructed that the chief purpose in life is to know God reconciled in Jesus Christ All were commanded to read Scriptures twice each day and to be ready to show upon question by tutors that they had profited from such reading. . . .

¹John F. Blanchard, Jr., "The Curriculum of the Christian School," Baker's Dictionary of Practical Theology, ed. Ralph G. Turnbull (Grand Rapids: Baker Book House, 1967), p. 447.

²Marjorie Reeves, "University," The Westminster Dictionary of Christian Education, ed. Kendig Brubaker Cully (Philadelphia: The Westminster Press, 1963), p. 698.

³Guy E. Snaveley, The Church and the Four-Year College (New York: Harper & Brothers, 1955), p. 6.

Furthermore each was to be present in his tutor's room at a stated hour in the morning and at another in the evening for Scripture reading and prayer.⁴

The basic Harvard curriculum with the emphasis on classical languages, history and literature became the model for the American colleges and remained unchanged for over one hundred years. However with the enormous scientific developments and the need of the nation, new types of institutions such as professional schools and state-controlled institutions arose in the nineteenth century:

Rensselaer Polytechnique Institute was founded in 1824, in 1847 the Lawrence Scientific School was founded at Harvard The land-grant colleges were established under the provisions of the Morrill Act of 1862. This event was decisive for the future of higher education in America. No longer was the church-related college or the private university to provide the dominant pattern for higher education. These land-grant colleges, the forerunner of the vast state educational system of today, offered in the sciences, mechanical arts, and agriculture.⁵

Many of the Christian colleges which were very conservative in their education, and were geared to provide a Christian ministry and to combat the secular influences of the rising state universities, have increasingly secularized since 1900 and only a few remain avowedly Christian today. It is reported that of 500 colleges formed by 1860, only 260 still existed when the Civil War started, and only 180 survived in 1962.⁶ Christian colleges such as Harvard, Yale, and Columbia became typically independent, religiously neutral colleges.⁷ There are many

⁴C. B. Eavey, History of Christian Education (Chicago: Moody Press, 1977), pp. 197-198.

⁵John E. Cantelon, A Protestant Approach to the Campus Ministry (Philadelphia: The Westminster Press, 1964), p. 57.

⁶John R. Howard, "College, Church-Related," The Westminster Dictionary of Christian Education, ed. Kendig Brubaker Gully (Philadelphia: The Westminster Press, 1963), p. 130.

⁷Editorials, "Christian Colleges Search for Survival," Christianity Today. 16: 26-27, May 26, 1972.

institutions, including the University of California and the University of Delaware, that were founded by a church and subsequently became state colleges or universities.

If the Christian college is really one of the important agencies of Christian education, and is only one way of making the Christian presence felt academically, and if it has really tremendous value to the individual, to society and to Christianity, it should be strengthened and maintained and we as Christians should be prepared to meet a diversity of needs on the part of our students as well.

Even though the curriculum is only one factor in education, it is very important, because the purpose and the philosophy of the institute could be directly and indirectly made manifest and transmitted to its students through the curriculum. If the purpose of the Christian college is definitely Christian, the curriculum should give evidence of it. At the same time the Christian college must comply with the essence of the higher educational institution, because if it does not, it is not a true college regardless of all its boasts to being Christian.⁸ Thus we should think about how the college students are given the academic competence that today's rapidly changing world requires and at the same time how they are led to see the spiritual and eternal dimension to all that God has done.

REASONS FOR THIS STUDY

It goes without saying that education is the most powerful

⁸Bernard Ramm, The Christian College in the Twentieth Century (Grand Rapids: Wm. B. Eerdmans, 1963), pp. 83-84.

instrument our society possesses for effecting social changes because today's students are tomorrow's leaders. Furthermore the responsibility of the Christian college is very important because "a college student won to Christ today will be a Christian lawyer, doctor, engineer, politician, professor, minister or missionary tomorrow."⁹

In our own day, however, "the prophets of doom" continue asking the question, "would the Christian college survive the decade with the strength and quality?"¹⁰

To answer this challenging question, the author felt the need to explore the realities of today's higher education and what kinds of problems does the Christian college have.

Frank E. Gaebelin in Christian Education in a Democracy describes the Christian college as the most important strategic place used for the evangelical cause.¹¹ Ronald J. Sider in his article Christian Cluster College -- Off to a Good Start asserts that the Christian college should strive to provide a program to meet the needs of the whole man and should encourage the students to hear and answer the call of Him who can remove the egocentrism that mere knowledge can not conquer.¹²

We as Christians can not look on with folded arms at the accommodations of the Christian college to secularism and becoming simply institutions of higher education which can be indistinguishable from

⁹Paul E. Little, "Reaching Youth in College," Youth and the Church, eds. Roy G. Irving and Roy B. Zuck (Chicago: Moody Press, 1963) p. 312.

¹⁰Editorials, loc. cit.

¹¹Frank E. Gaebelin, Christian Education in a Democracy (New York: Oxford University Press, 1951), p. 132.

¹²Ronald J. Sider, "Christian Cluster College -- Off to a Good Start," Christianity Today, 18:983, May 24, 1974.

the secular ones.

Therefore, the author began to ask the question how could the Christian college as the strategic place not only survive in the stringent pressure but also actively "train men and women who will have the commitment, the courage, and the intellectual competence to meet the secular challenge head on."¹³

Curriculum is one of the most important media which could effectively make manifest and transmit the purpose and philosophy of the institute to its students. So the curriculum of the Christian college should be planned and implemented to prepare students for the integration of Christianity with their academic training. As Merrimon Cuninggim points out, the problems of curriculum in the Christian college could be summarized into one problem -- that is, "how to give tangible expression to the Christian philosophy of education which the college consciously adopted."¹⁴

With these considerations in mind, the following major questions are dealt with in this study:

- (1) What are general trends in higher education which give great influence on the curriculum in general?
- (2) What situations is the Christian college in now?
- (3) What is the difference between the philosophies of Christian education and the secular one?
- (4) How can the curriculum give the evidence of the Christian

¹³James Forrester, "Helping the College to Survive," Christianity Today, 10:499, February 18, 1966.

¹⁴Merrimon Cuninggim, "Curriculum in the Christian College," Towards a Christian Philosophy of Higher Education, ed. J. P. Von Gruening (Philadelphia: Westminster, 1957), p. 105.

institution in connection with its definite philosophy of education.

(5) And at last part, the twenty years' experiment of the unique, practical, educational curriculum of Seoul Woman's College, which was founded with a genuine Christian spirit to combat the traditional problems of education in Korea, is introduced and reviewed.

DELIMITATIONS

The Christian college in this paper refers to four-year liberal arts institution that offers not only humanity studies but also professional and preprofessional studies in conjunction with a Christian environment and from a Christian perspective.

The vast area encompassed by the subject of the curriculum in the Christian college necessitated the specific limitations of this study. Therefore this study has been limited to: (1) the general trend of higher education including the Christian college as an important environmental factor which has great influence on the curriculum pattern, (2) comparison between the dominating philosophies of education in present secular education and Christian philosophy of education, which play a very important role in the development of the curriculum, and (3) the scope of information -- general education vs. special education, and the problem of integration.

The author could not find enough books and articles which deal with the curriculum in Asian Christian colleges that this study is limited to the American Christian colleges.

Chapter 5 covered only the practical education curriculum of Seoul Woman's College, Korea, as an example of significant curriculum innovation.

METHOD OF PROCEDURE

Under the guidance of the author's advisor, Professor Allen C. Odell, she determined the main idea and prepared a working bibliography.

The literature survey was obtained from the libraries of Western Evangelical Seminary, Portland State University, Seoul Woman's College, and the author. The survey of literature was then collated and organized into chapters of this paper.

CHAPTER II

TRENDS IN HIGHER EDUCATION

General Trends in Higher Education

Education for All

From the traditional point of view, the higher education is for the few. The stem of the word "liberal" is found in the Latin liber, which means "free" and this freedom referred not to the mind, but rather to one's political and economic status.¹ Thus, liberal education was definitely the class education which was appropriate to a "freeman" who was released from the necessity of working for a livelihood, thus could devote himself to civic life and the management of the state. Before the eighteenth century, higher education was related with the training of the elite, the courtier and the governor. Higher education was only for the small upper class maintained in leisure, not the education of the middle class, let alone the common man.²

However, in the latter decades of the eighteenth century, the French and American Revolutions declared that all men are politically free, and on the other hand, the Industrial Revolution brought an economic society where all men worked and all had some significant leisure. "They laid the basis for the democratic institutions, in which all men were to enjoy political freedom and all men were to know the dignity of the work."³ Moreover, there has been the great and continuous rise in

¹John S. Brubacher, Basis for Policy in Higher Education (New York: McGraw-Hill Book Company, 1965), pp. 2-3.

²Ibid., p. 4.

³Ibid., p. 47.

the standard of living in the twentieth century. And it becomes necessary today to have more people who have received advanced training, especially in the post secondary school education, in every area of vocation. Thus, "higher education is a must today, not for all, to be sure, but certainly for many more than the previous few."⁴ The Presidents Commission on Higher Education shows this point of view, i.e., education for all: "at least two years of college should be as much the common expectancy of American youth as elementary and secondary education had become."⁵ This recommendation of the Presidential Commission will surely imply that higher education should not be for the limited few but for the many.

Then, why do men and women throughout the globe pursue higher education today? William Randolph Davenport, president of Campbellsville College in Campbellsville, Kentucky, answers this question as follows:

One of the most compelling drives for going to college was materialistic: a diploma was seen as a ticket to more money and 'the good life.' But for many the search for the pot of gold at the end of the educational rainbow was ended in failure and frustration.⁶

Specialization

By 1970, higher education had come through a period of tremendous growth and change. Enrollments at colleges and universities have climbed to record levels in the past twenty five years. It is reported that in the 1960's alone, undergraduate enrollment doubled to four million and total enrollment rose to 8.6 million.⁷

⁴Ibid., p. 5.

⁵Ibid.

⁶William Randolph Davenport, "Counseling Kids About College," Christianity Today. 20:124, November 7, 1975.

⁷John A. Centra, "College Enrollment in the 1980s," Journal of Higher Education. 51:18, No. 1, 1980.

With this enormous increase in the number of college students and higher educational institutions, there has been the explosion of subject matter and multiplication of academic divisions and departments:

The larger universities multiplied schools and divisions; in some of them, it is a dull year which does not record the launching of at least one new division. The smaller colleges multiplied departments. All multiplied subjects and courses multiplied departments. This development has flourished all along the line, but with most jubilant unrestraint in the traditional and humanistic disciplines. Not only have the dimensions of the typical curriculum swollen almost beyond recognition; the traditional balance within the curriculum has altered even more drastically.⁸

Therefore another obvious feature in higher education is specialization. Specialization means concentration of attention by both teachers and students upon some one problem, or phase of a problem, to the neglect of its organic connections and its larger setting.⁹

In the latter part of the nineteenth century, Charles Eliot, President of Harvard University, noting the broadening differential in the population growth of this country and college and university enrollments, questioned the disparity. Students and supporters of higher education expressed their dissatisfaction with the lack of relevance of offerings by the institutions and balked at the oppressive nature of the existing curriculum. The remedy of such a plight was found in the elective system which was to provide alternatives to the classical studies that had been widely accepted as being the essence of higher education for about two centuries, and thus, Harvard University led the way for the common practice today of the elective system by actually abolishing specific requirements beyond the freshman year.¹⁰

Scholars become specialists and knowledge consists of numerous fragmentation. This tendency leads to the narrowness in the individual. Because there is lack of any clear purpose, universities and colleges

⁸Henry P. Van Dusen, God in Education (New York: Charles Scribner's Sons, 1951), p. 46.

⁹Ibid.

¹⁰Anne Flowers, "Trends in Higher Education: A Look to the Future," The Church's Ministry in Higher Education, ed. John H. Westerhoff (New York: UMHE Communication Office, 1978), p. 60.

hardly have any inner self-confidence. The education in universities and colleges is usually very analytic, emphasizing dissection into components rather than creative synthesis. They usually have interests in only vocation and utility. In such schools students learn how to earn their living but they do not learn how to live.¹¹

The curriculum of the present day university and college reflects these two features of multiplication and specialization. As Van Dusen states:

The contemporary university curriculum reminds one of nothing so much as a lavish cafeteria, where unnumbered tasty intellectual delicacies are strung along a moving belt for individual selection without benefit of dietary advice or caloric balance.¹²

As a consequence of this type of curriculum:

Not only are we (higher educational institutions) developing physicists who know no chemistry, physiologists who know no biology,¹³ but we are beginning to get the physicist who does not know physics.

Crises That the Christian Colleges Confront

Financial Crisis

Fred E. Crossland, program officer in the Education and Research Division of the Ford Foundation in New York, predicts an impending enrollment decline. According to him:

Between the high point in 1981 and the low point in 1995 or 1996, the contraction in total national headcount enrollment will be about 15 percent. The basic cause is the birthrate decline that started nearly twenty years ago. We know how many eighteen year olds there will be each year until 1997. We know that the largest

¹¹Karen Williams D'arezzo, "Christian or Secular College: Choosing Between Them," Christianity Today. 23:1453, November 2, 1979.

¹²Dusen, op. cit., p. 47.

¹³Calvin D. Linton, "Higher Education: The Solution -- Or Part of Problems," Christianity Today. 12:482, February 16, 1968.

number of eighteen year olds in American history reached that age in 1979. The number are going down and will reach bottom in 1994, when the eighteen year old cohort will be 26 percent lower than 1979.¹⁴

Lyman A. Glenny in his article Demographic and Related Issues For Higher Education in the 1980s also assumes that the institutions in the categories of denominational-related private college will be the most vulnerable to enrollment decline.¹⁵

Decrease in the number of available students leads into the competition for students. Lewis B. Mayhew who examined the private liberal arts colleges in the seventies reports that one-third of these colleges would come in severe financial difficulty to the degree of endangering their survival.¹⁶

Besides there are other factors which will negatively influence Christian colleges. These include (1) a higher proportion of students in state institutions,¹⁷ (2) increasing burden of government regulation on education in general,¹⁸ and (3) the continuing problem of inflation and energy crisis.¹⁹ Therefore, in spite of the announcement of a number of

¹⁴Fred E. Crossland, "Learning to Cope with a Downward Slope," Change. 12:20, July/August, 1980.

¹⁵Lyman A. Glenny, "Demographic and Related Issues for Higher Education in the 1980s," Journal of Higher Education. 51:375, No. 4, 1980.

¹⁶Lewis B. Mayhew, "The Steady Seventies," Journal of Higher Education. 45:166, March, 1974.

¹⁷Michael Mcpherson, "Quality and Competition in Public and Private Higher Education," Change. 13:18, April, 1981.

¹⁸Roberts L. Wilson, "Current Strategies: An Exploration and Evaluation," The Church's Ministry in Higher Education, ed. John H. Westerhoff (New York: UMHE Communication Office, 1978), pp. 38-39.

¹⁹Ibid.

Christian colleges that they are holding their own or that they finished the year in the black, Robert C. Baptista, former president of Taylor University in Upland, Indiana, and of Sterling College in Kansas, gives solemn warning that this should not lead to false optimism:

Christian colleges must face these realities. Most, if not all, Christian schools depend on tuition and fee income to meet the major part of their annual operating expenses. Fewer students mean less income -- and at a time when costs are spiraling. Reductions in program or personnel are difficult because most small colleges have little 'excess' in their operation. A significant budget reduction at a small college can cut into the heart of a program and seriously erode the quality of education. Thus it is possible for a fragile institution to try harder but become progressively weaker.²⁰

Identity Crisis

The other most prevalent aspect of the contemporary crisis on the overall Higher education is a crisis of identity. Edward Schwartz reviews the frustrating characteristics of the present universities and colleges in general:

The present university's ideal man is Gene in A Separate Peace-- that competent analyst of today's world, tolerant of mild deviation from the norm, skilled in the techniques of scientific investigation, contemplative in spirit and in style, moderately liberal in politics, blessed with a balanced temper in argument, committed to rational persuasion, and fully prepared to assume a high position in one of the new industrial state's finest corporations or in one of its government agencies.

The present university's ideal man is the McCarthy worker who easily shifts to Humphrey as the lesser of two evils. He is the student government representative who sees the needs for a black studies department but not the need to take over a building to get it . . . His life includes a few laughs, a few furrowed brows, but no tears because a man is not supposed to cry. . . .²¹

The Christian institution, however, is not an exception. Many

²⁰ Robert C. Baptista, "The Christian College: An Endangered Species?" Christianity Today. 19:1321. November 7, 1980.

²¹ Edward Schwartz, "The New University," Identity Crisis in Higher Education, eds. Harold L. Hodgkinson and Myron B. Bloy, Jr. (San Francisco: Jossey-Bass, 1971), p. 134.

of the Christian colleges, far from challenging the prevailing secularism and humanism of today, have lost their Christian identity through a series of small but fateful compromises which eventually lead to the complete dilution of their Christian character. One Christian college after another does away with biblical, Christ-centered teaching to survive. For example, the case of Western Maryland College, which was originally a Methodist school, has ceased to be a Christian institution with agreement to certain stipulations, among which are the following:

1. WMC will remain totally neutral as to the spiritual development (in a religious sense) of its students and shall not adopt, maintain, or pursue any objectives, policy, or plan of encouraging or discouraging such spiritual development . . .

2. WMC shall neither sponsor nor conduct any religious service . . .

3. WMC shall require that the baccalaureate services, if any, shall be totally secular in form and substance and shall not include any prayer, religious hymns, or religious sermon . . .²²

In fact the identity crisis is no new problem for Christian education institutions. However, our vastly increased scientific and sociological knowledge is more and more calling old identity into question. In its simplest terms the question can be summarized into "Will the institution remain Christian or become secular?"²³ Schools like Harvard, Yale, Princeton, and Columbia have answered that question by choosing to become completely secular organizations. There is no biblical integration. There is no consistent life- and world-view at the center of the educational experience.

Once the Christian college has lost its Christian identity it

²²Editorials, "Once More Time: The Crisis in Higher Education," Christianity Today. 19:1022-1023, July 18, 1975.

²³Editorials, "Christian Colleges Search for Survival," Christianity Today. 16:818, May 26, 1972.

is only the salt which lost its taste and its reason for being changes considerably. Thus, the loss of Christian identity raises the jolting question: Why have denominational schools been paralleling state and other private institutions, if there is to be no difference between them?

Key For Survival With Excellence

The most plausible explanation for dilution or abandonment of distinct Christian identity is that economic survival is impossible if they remain Christian.

However, paradoxically key for survival with excellence in financial crisis, is not compromising its historical unique purpose and identity but refusing to compromise. The integrity in educational programs and people of the institution is the key for survival:

When a Christian student understands the special mission of the college, when he experiences a first-rate educational program, when he has sound opportunities for spiritual growth and development, and when he is in contact with people on campus who consistently demonstrate Christian love and concern, it is then that a student can expect a satisfying experience. Student satisfaction has a 'snowballing' effect. Satisfied students mean happy families who appreciate the college and spread the good word. Satisfied students mean loyal alumni who care. Satisfied students mean constituents who believe because of what they hear and see. And student satisfaction depends largely on the integrity of the institution: its program and its people.²⁴

The Christian college which has a clear sense of identity and purpose and unambiguous creedal commitment not only deserves the full support of the evangelical community but also will attract the sympathy of people of like mind. It is especially true since the image of secular educational institutions has been greatly debased in the public as well as in the Christian mind. At the same time the progressing financial

²⁴Baptista, *ibid.*, p. 1323.

support of the Christian college which really is identified with the Lord's Great Commission is a divine concern. Therefore it will survive not because of the applause or even the wealth of men but because of God's intervention on their behalf.²⁵

²⁵Editorials, "Christian Colleges Search for Survival," Christianity Today. 16:819, May 26, 1972.

CHAPTER III

PHILOSOPHY OF EDUCATION

Education of today has been caught in the cross fire of many philosophical positions. As Chad Walsh describes "classrooms are the halls of Babel."¹ These various philosophies are directly or indirectly reflected in the curriculum because the central problem in all education is that of values.²

Many philosophical positions, however, could be divided into two roads according to essence. One is centered in man, the other is centered in God. The anthropocentric philosophies such as naturalism, pragmatism, and secularism are offered in a cafeteria-like array along with religious indifferentism.

Man-Centered Philosophy of Education

Naturalism

Thomas Huxley defines naturalism as:

The extension of the province of what we call matter and causation and the concomitant . . . banishment from all regions of human thought of what we call spirit and spontaneity . . . till the realm of matter and law is coextensive with knowledge, with feeling, and with action.³

Jude P. Dougherty explains naturalism as:

The philosophical position that affirms that nature is the

¹Chad Walsh, Campus Gods on Trial (New York: MacMillan Company, 1953), p. 16.

²Philip H. Phenix, Philosophy of Education (New York: Henry Holt and Company, 1958), p. 59.

³William Quillian, Jr., The Moral Theory of Evolutionary Naturalism (New Haven: Yale University, 1945), p. 2.

whole reality; that man has his origin, growth, and decay in nature; that nature is self-explanatory - - nature being defined as that which is amenable to scientific investigation.⁴

Therefore the distinctiveness of the naturalism which says "nothing has been created by divine power"⁵ could be summarized into the following points:

(1) Reality is bound up in nature alone. (2) The universe is not interpreted by reference to higher levels but is self-existent, self-explanatory, self-operating and self-directing. (3) The scientific method is the only reliable method of acquiring real knowledge (insight and intuition are uncertain until tested by the scientific method). (4) Man is a product of nature rather than of divine creation. (5) There is a concerted effort to reach the minimum number of axioms from which the entire experience of man can be explained.⁶

The function of education in this view is to afford man an adjustment to his environment and to make that environment the best possible. In fact, naturalism has provided many important contributions to the understanding of the developmental process of the student. But, on the other hand, naturalism which is really anti-supernaturalism becomes the seed of some fallacies underlying in modern education.

The Fallacy of Automatic Progress. With the rise of theories of evolution, it has become a dominant view that all environments tend inevitably toward a direction -- a direction from simpler to a more complex, from naiveté to sophistication, from lower to higher. This concept of evolutionary progress brings naturally disdain of wisdom of the past, and assumption of the authority of the latest, i.e., the cult

⁴Jude P. Dougherty, Part III "American Naturalistic Thought," Approaches to Morality. eds. Jesse S. Mann and Gerald F. Kreyche (New York: Brace and World, 1966), p. 288.

⁵G. H. Clark, A Christian Philosophy of Education (Grand Rapids: Eerdmans, 1946), p. 31.

⁶David H. Roper, "John Dewey," A History of Religious Educators ed. Elmer L. Towns (Grand Rapids: Baker Book House, 1975), p. 315.

of contemporaneity.⁷

It usually seems to be true in the world of technology that the latest is the best. But it should be remembered even in the technological area that "advancement is due not to any improvement in the human brain, but to the more accumulation of experience."⁸ Furthermore the view of evolutionary ethics is not true, because it is not technology but wisdom that governs human conduct. In a real sense, a progress can not be achieved without reference to ethics: "One can scarcely call it progress if a murderous maniac is progressively handed a stick, a club, a sword, a pistol, a cannon, and finally an H-Bomb."⁹

A progressive development of ethics from lower to higher is not evidenced in man as a counterpart of the development of civilization.¹⁰ Although man may be inspired by the wisdom and virtue of another, he does not automatically become a virtuous man because of the virtue of others.¹¹

The Cult of Scientism. Science and scientism seem to be the same thing. However "Science is a useful servant, but Scientism is a deity."¹² Science is an instrument for gaining understanding of material forces and for gaining over them our own purposes. On the other hand, science becomes

⁷Van Dusen, God in Education (New York: Charles Scribner Sons, 1951), p. 30.

⁸Calvin D. Linton, "Higher Education: The Solution -- or Part of the Problem," Christianity Today. 12:480, February 16, 1968.

⁹Ibid.

¹⁰Donald R. Wilson, "Evolutionary Ethics," Baker's Dictionary of Christian Ethics, ed. Carl F. H. Henry (Grand Rapids: Baker Book House, 1973), p. 228.

¹¹Linton, *ibid.*

¹²Walsh, *op. cit.*, p. 42.

scientism when "science is viewed not as one way man has of knowing things but as the way that embraces everything man can, at least, respectably, come to know" and "when the teachings of its priest are accepted without question by a faithful congregation."¹³

Modern education fosters blind worship toward science. However, man is a multidimensional being and is distinguished from the animal order by his concern for absolute values.¹⁴ The most obvious defect of scientism -- faith in science as a complete way of life -- is that science has no place in its methodology for dealing with what can not be theoretically or practically subjected to empirical observation.¹⁵ For example, there are not words in the scientific vocabulary such as creation, soul, purpose, God, etc.. In addition to this limitation, science can not tell us what we ought to do, it only can tell what it is. In short, "Science is concerned with is, not ought to."¹⁶

Science is itself ethically neutral. A scientist with no moral concern and responsibility is a mere shadow of man at best. But his scientific work may betray genius and insight as in the following cases: abortion, the artificial insemination of female eggs by selected male sperm, the possibilities opened up by the new understanding of the coding of human genetic material and its possible manipulation, the new psychological methods and also the chemical devices employed for brainwashing

¹³Linton, *ibid.*, p. 482.

¹⁴Eric C. Rust. "Science and Ethics," Baker's Dictionary of Christian Ethics, ed. Carl F. H. Henry (Grand Rapids: Baker Book House, 1973), p. 665.

¹⁵*Ibid.*

¹⁶Walsh, *op. cit.*, p. 48.

and robbing people of their God-given freedom and capacity for free decision.¹⁷

The Cult of Biologism. In essence, the cult of biologism means the faith that man has only biology:

To treat man merely as a capacity response to stimuli, as totally the product of the forces that impinge upon him, without will or conscience, is to divest him of personality, individuality, and dignity. But the whole science of human engineering is based, more or less, on this concept. The only variation is the difference of opinion among the practitioners as to whether there remains in man some slight indeterminate center of being, inviolate to stimulus or to manipulation. Among the many ramifications of this cult let me mention only two. First, the dogma that all human actions are social in their implication, to be judged purely by their effect on society. And second, the dogma that emotions, feelings, are not the unique, and sovereign personality, but are merely the conditioned reflexes of quivering biology.¹⁸

In the context of this cult, education is defined as "the engraving of desirable pattern."¹⁹ The individual is created in the desired image through conditioning, teaching machines, Pavlovian devices of various kinds. Undesirable behavior patterns are expected to be eradicated by a brainwashing and a new engraving.²⁰ Christian view of life -- the view of each human being as a living soul, created in the image of God, with primary responsibilities as an individual to the God of his creation -- is dismissed as utterly outmoded. However, here comes the question that "who is to determine what kind of behavior pattern is 'desirable'?"²¹ This view is irrational because it must believe that

¹⁷Rust, op. cit., p. 667.

¹⁸Linton, op. cit., p. 484.

¹⁹Ibid.

²⁰Ibid.

²¹Ibid.

those who impose the pattern of desirable behaviour must be as totally the product of external influence, as completely a consciousness produced by environment, as those who are to be manipulated.²² This view has also weakness in rejecting the human dignity and the fact that the reaching of right feeling is a vital part of true education: Learning the right feelings -- who to laugh, what to smile, what to frown at -- is ultimately a matter of morality, not biology, not the conditioned reflexes of quivering biology.²³

Pragmatism

John Dewey has most effectively formulated the educational theory and has profoundly influenced the educational scene. Dewey's philosophy shows that he borrowed his naturalism from Rousseau, his pragmatism from James and his evolutionary doctrine from Darwin.²⁴

Dewey's philosophy is practical in emphasis. The purpose of philosophy is adaptation to, and control of the environment through the instrumentalities and intelligence, thought, or ideas. Dr. Will Durant concisely summarizes Dewey's philosophical systems as follows:

The starting-point of his systems of thought is biological. He sees man as an organism in an environment, remaking as well as made. Things are to be understood through their origins and their functions, without intrusion of supernatural considerations . . . Every idea, to have meaning, must be a way of dealing specifically with actual stimuli and situations . . . Thought should aim not merely to understand the word, but to control and refashion it . . . Faith in education as the soundest instrumentality of social, political, and moral reconstruction is justified by malleability

²²Linton, op. cit., p. 484.

²³Ibid.

²⁴Edward K. Worrel, Restoring God to Education (Wheaton: Van Kampen Press, 1950), p. 17.

of the instincts and the illimitableness of human growth.²⁵

A pragmatist like Dewey does not allow for any supernatural being on the ground that: (1) Supernaturalism is incompatible with the democratic ideal. (2) It causes meditation on an ideal existence rather than releases intellectual energy upon more compensatory endeavors. (3) It leads to a false dualism of the sacred and the secular which precludes invasion of the scientific method into supramundane affairs. (4) It is based on crass ignorance and this ignorance is based on a want of scientific knowledge with reference to the nature of life. (5) It spoils religion in that it makes religion an absolute in which men find security in fixed doctrines and forms of worship rather than in the experimental method. A pragmatist also sees the Scripture itself as a barrier to religious life because any authoritative standard short-circuits the process of search and inquiry and curtails the spirit of experimentation.²⁶

By doing this, "Dewey rules out the God of the Bible, an absolute in ethic and moral accountability, immortality and resurrection, and supernatural Christ."²⁷

Dewey's educational system based on a naturalistic philosophy leads to the exaltation of humanism under the great influence of the pragmatic philosophy, while true education based on Christian revelational theism teaches that education must begin with the regeneration of the natural man.²⁸

²⁵Stanley J. Kunitz and Howard Haycraft, eds., Twentieth Century Authors: A Biographical Dictionary of Modern Literature (New York: The H. W. Wilson Company, 1942), p. 379.

²⁶Roper, op. cit., pp. 315-316.

²⁷Ibid., p. 317.

²⁸Warren C. Young, The Influence of John Dewey in Religious Education (Chicago: published by the author, 1949), p. 49.

Secularism

Secularism as a widely accepted and influential philosophy of education is very subtle. It, without troubling to deny God, employs methods more insidious and produces effects more dangerous for modern culture than those of communism -- dialectic materialism -- have been.

Warren C. Young explains the subtlety of the secularism:

The term secularism (Latin saecula, 'age' or 'period') was first applied to a type of utilitarian ethic formulated by C. J. Holyoake (1817-1906) in which he advocated human betterment without reference to religion or theology . . . Today secularism is the integration of life around the spirit of a specific age rather than around God. It is living as if the material order were supreme and as if God did not exist. While secularism may not indicate theoretical atheism, it certainly does represent practical atheism. Secularism is deeply in debt to the rise of the so called scientific world view. The world discovered by the modern empirical method is often accepted as the whole realm of verifiable truth. The world of things is viewed as the whole of existence. Secularism places the emphasis on temporal, social enjoyment rather than on eternal spiritual values. The achievements of modern technological development and cultural advance are considered essential, while the values of religion in general and of the Christian faith in particular are ignored or even denied. Thus secularism is the man living his entire life as if there were no God.²⁹

We surely admit the contribution of experimentalism in the methods of education and in a proper utilization of student abilities and interests. But in morals the seculastic view is very ambiguous upon any objective standard of right or wrong. And it, in art and literature, has resulted in a false realism.

God-Centered Philosophy of Education

Christian schools offer a philosophy of education that is refreshingly different from the secular world of education. Christian world view is built upon the assumption that the supernatural world is

²⁸ Warren C. Young, "Secularism", Baker's Dictionary of Theology, eds. Everett F. Harrison, Geoffreg W. Bromilegs, and F. H. Henry (Grand Rapids: Baker Book House, 1960), pp. 477-478.

just as real as the natural world, and that there is revealed knowledge as well as natural knowledge.

Edwin H. Rian, president of James College, sums up the Christian world view as follows:

Christian world view is not only an intellectual concept or a cold metaphysical doctrine but the expression of a conviction. The cardinal principle inherent in the Christian faith is that Christ is God incarnate. The preparation, the fulfillment, and the consummation of Christianity is Christ, in whom the Creator and the creature meet, through whom the transcendent God is sovereign in creation, in redemption, and in history, and whom the infinity of the Spirit becomes definitive, understandable, real and personal. Without a science of knowledge we cannot explain the objective truth and the subjective meaning of the revelation of God in Christ. Without system we can neither relate nor reconcile God and nature, faith and reason, hope and reality. We can not have a sound world view unless we construct an epistemology. Man searches out and describes the mysteries of the universe in signs and formulas his mind can understand; he can contemplate the verities of revelation only in the symbols and terms of its own language; he seeks and finds peace and reassurance by approaching his covenant God in an I-Thou relationship, and he learns of eternal truth in certitude and spiritual serenity only as the Holy Spirit confirms it in his heart.²⁹

If God is central in the universe, the source of all truth through the creation, and has revealed His truth (1) through personal self-revelation in the Son of God, (2) through special written self-revelation in the Bible as the Word of God, and (3) through general self-revelation in nature and the universe, it becomes natural that education must become a re-interpretation of God's interpretation.³⁰ All curriculum content is related to these phases of revelation as figure 1 shows the relationship and subject matter areas are abstractions

²⁹Edwin H. Rian, "The Need: A World View," Toward a Christian Philosophy of Higher Education, ed. Jon Gruening J. P. (Philadelphia: The Westminster Press, 1957), pp. 21-22.

³⁰H. W. Byrne, A Christian Approach to Education (Grand Rapids: Zondervan, 1967), p. 64.

from them.³¹

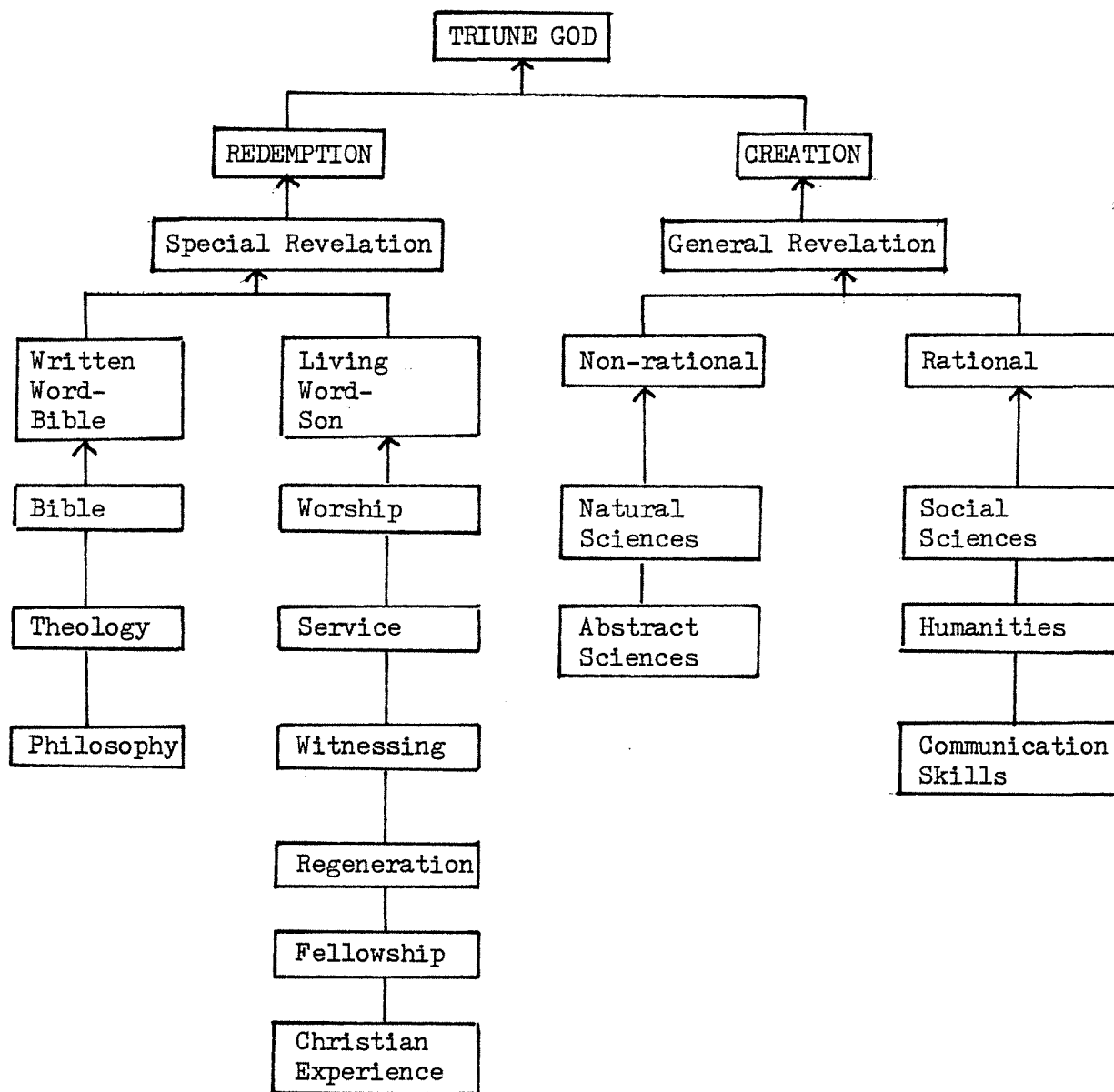


Figure 1. The Relationship of God's Revelation with All Curriculum Content. (From M.W. Byrne, A Christian Approach to Education. Grand Rapids: Zondervan, 1961, p. 65).

³¹Ibid., p. 65.

Dr. Roy Zuck clearly and concisely explains that the Christian philosophy of education based on revelation can effectively permeate into every subject of the curriculum:

Is there really a 'Christian view' of science, literature, and history? Aren't the facts of science, literature, and history the same no matter where they are taught? Yes, the facts are the same. If it's mathematics, it's mathematics. If it's history, it's history.

But it's the interpretation of the facts that makes the difference. Whether my children attend a secular or a public school, they'll learn basically the same fact, but in a Christian school they'll learn to understand, interpret and analyze those facts from a biblical perspective.

The secular vs. Christian school issue is really a question of whether a child will learn to view life from man's perspective or God's perspective. From man's viewpoint, history is purposeless; from God's viewpoint, history has meaning. From man's viewpoint, science is the laws of 'nature' at work; from God's viewpoint, science is the outworking of His laws.

In science, Christian teachers refer to the Creator of the creation. In literature, Christian teachers evaluate man's writings by biblical standards. In music and art, Christian teachers uphold a wholesome expression consistent with Scripture. In health and hygiene, Christian teachers point out that man is God's creation, 'fearfully and wonderfully made.' In social studies, Christian teachers help students understand God's view of the world's cultures, governments, and problems.³²

³²Paul A. Kienel, The Christian School: Why It Is Right for Your Child (Wheaton: Victor Books, 1977), pp. 72-73.

CHAPTER IV

THE ESSENTIAL ISSUES OF CURRICULUM IN THE CHRISTIAN COLLEGE

General Education Versus Specialized Education

For years the advantages of a liberal education versus a professional one or a general education versus a specialize one have been one of the big issues among educators in higher education.¹

As a whole, the distinction between general and special or vocational education is that some college studies deal with the education needs common to all students (general education) as contrasted with those that are designed to develop the technical and professional skills necessary for high competence in the vocation of the student's choice (specialized education).²

General Education

The explosion of knowledge has led into consequent curricular proliferation, and curricular multiplication has resulted in over-specialization. Thus in reality general education has become the spare room of academic life which is chronically in a state ranging from casual neglect to serious disrepair.³

However, the idea that some kind of unity or integration would be so essential that we need a general education to hold some very

¹Burton J. Bledstein, "Reassessing General Education," 1977 Current Issues in Higher Education, ed. Dyckman W. Vermilye (San Francisco: Jossey-Bass Publishers, 1977), p. 141.

²Norman T. Bell, Richard W. Burkhardt, and Victor B. Lawhead, Introduction to College Life (Boston: Houghton Mifflin Company, 1966), p. 43.

³Ernest L. Boyer and Arthur Levine, "A Quest for Common Learning," Change. 13:28, April 1981,

fundamental things in common in today's technological society, began to emerge. The Report of the President's Commission on Higher Education shows the urgent need of general education in today's higher education:

Today's college graduate may have gained technical or professional training in one field of knowledge or another, but he is only incidentally if at all made ready for performing his duties as a man, a parent, and a citizen. . . .

The failure to provide any core of unity in the essential diversity of higher education is a cause for grave concern. A society whose members lack a body of common experience and common knowledge is a society without a fundamental culture; it tends to disintegrate into a mere aggregation of individuals. Some community of values, ideals, and attitudes is essential as a cohesive force in this age of minute division of labor and intense conflict of special interests.

The crucial task of higher education today, therefore, is to provide a unified general education for American youth. Colleges must find the right relationship between specialized training on the one hand, aiming at a thousand different careers, and the transmission of common culture heritage toward a common citizenship.⁴

The Report of the President's Commission on Higher Education also identifies the specific purposes of the general education as follows:

(1) To develop for the regulation of one's personal and civic life a code of behavior based on ethical principles consistent with democratic ideals.

(2) To participate actively as an informed and responsible citizen in solving the social, economic, and political problems of one's community, state, and nation.

(3) To recognize the interdependence of the different peoples of the world and one's personal responsibility for fostering international understanding and peace.

(4) To understand the common phenomena in one's physical environment, to apply habits of scientific thought to both personal and civic problems, and to appreciate the implications of scientific discoveries for human welfare.

(5) To understand the ideas of others and to express one's own effectively.

(6) To attain a satisfactory emotional and social adjustment.

(7) To maintain and improve his own health and to cooperate actively.

⁴W. Hugh Stickler, James Paul Stoakes and Louis Shores, General Education: A University Program in Action (Dubuque: Wm. C. Brown Company, 1950), p. 35.

(8) To understand and enjoy literature, art, music, and other cultural activities as expressions of personal and social experience, and to participate to some extent in some form of creative activities.

(9) To acquire the knowledge and attitudes basic to satisfying family life.

(10) To choose a socially useful and personally satisfying vocation that will permit one to use to the full his particular interest and abilities.

(11) To acquire and use the skills and habits involved in critical and constructive thinking.⁵

Theodore M. Hesburgh in his article The Future of Liberal Education defines the similar purposes of general education, i.e. "to discover man and the meaning of human life; to give meaning, purpose, and direction to our days; to reinvigorate our society and our world."⁶

The Subject of General Education. The subject of general education is the topic of continued study within the context of higher education: In the Middle ages the liberal arts referred to a trivium and a quadrivium. A trivium -- grammar, rhetoric and logic -- concerned with the art of language. To speak accurately, a man must know grammar, to speak persuasively, he must know rhetoric and to speak cogently, he must know logic. And a quadrivium -- geometry, arithmetic, music, and astronomy -- were regarded as essentially mathematical and taught the art of reasoning and abstract thought. Along with these liberal arts were disciplines like theology and law for equipping man to serve God and society and for their rational inquiry. By the eighteenth and nineteenth century, the liberal art broadens its scope and becomes synonymous with classical education. For a while it included natural philosophy --

⁵Ibid., pp. 37-38.

⁶Theodore M. Hesburgh, "The Future of Liberal Education," Change. 13:40, April 1981.

science, moral philosophy -- ethics and political science, and mental philosophy -- logic and metaphysics. In the present century liberal education which is identified and interchangeable with general education is composed of broad scope of disciplines including natural science, social sciences and the humanities. And religion is increasingly considered as one of general education program.⁷

Curricular Approaches in General Education. There are various curricular approaches to meet the general education purposes. Among these are distributive requirements, survey courses, great books courses, problem solving courses and great issue courses. Each approach had its own considerable merits. But at the same time it has its own limitations, too.⁸ Therefore it depends upon the field involved and the purposes defined by the faculty to adopt the kind of approach. For example the selective survey can be especially useful in the sciences, whereas the other types of courses have greater vogue in the social sciences and humanities. And courses related to problems of personal adjustment, such as preparation for marriage or the psychology of human relations, are usually organized around the problems or the great issue plan.

In fitting general education into the curriculum, Ressel M. Cooper, Dean of College of Liberal Arts, University of South Florida, lists the essential curricular questions as follows:

- (1) Should general education courses be elective or required?

⁷Arthur F. Holmes, The Idea of a Christian College (Grand Rapids: W. B. Eerdmans, 1975), p. 34.

⁸Russel M. Cooper, "Curricular Programs in General Education", General Education, ed. Lewis B. Mayhew (New York: Harper & Brother, 1960), pp. 61-78.

(2) Should the program be organized on a two-year or four-year basis?

(3) Should general education courses be inter-related?

(4) How can general education be articulated with previous high school training and with subsequent college courses?⁹

There is diversity, not uniformity in answering these curricular questions according to the institutions because each institution is unique in size, composition of student body, faculty, physical resources, philosophical orientation, course offerings, institutional organizations and others.

However, in spite of various approaches according to institutions, there are some basic principles in curricular organization. W. Hugh Stickler suggests the following principles as basis:

(1) The inauguration of a program of general education should begin with an analysis of the particular student body and the results to be achieved with these students.

(2) To insure success, wide use of the faculty in planning the general education program is essential.

(3) Strong administrative support is indispensable.

(4) The general education program should be designed to meet the needs of the specific institution.

(5) Responsibility for leadership and coordination of the general education program should be placed within one office.

(6) Except possibly in small institutions it is unwise to permit general education courses to be administered by department heads.

(7) The content of general education courses should be instrumental rather than encyclopedic in character.

(8) In an effective program of general education good teaching must be regarded as critically important.

(9) Students should be given adequate orientation to the general education program as a whole.

⁹Ibid. pp. 77-78.

(10) Opportunity should be given to the students to earn credit and/or exemption from general education requirements by examination.

(11) Adequate counseling is an absolute requirement in an effective program of general education.

(12) A program of evaluation at a professional level should constitute an integral part of the general education program.

(13) The general education program should be conceived and developed as an entity -- not as a series of disparate courses, isolated odds and ends, or disarticulated and uncoordinated educational activities and experiments.¹⁰

The Examples of Significant Curricular Innovation in General Education.

(1) Christianity and Culture program at St. Andrews: The heart of the St. Andrews' general education development is a 36 semester-hour sequence of interdepartment courses extending through three and one-half years. The courses begin with a study of Hebraic and Greek sources of culture and concludes with a study of contemporary culture with a purpose of showing the interrelationships of several disciplines. Fourteen members of the faculty are involved and culture program as a strong backbone for general education is intended to assist the Christian synthesis.¹¹

(2) Core Course at Florida Presbyterian College: A series of core courses extending through the four years of each student's undergraduate education, are taught cooperatively by instructors from art, biology, economics, history, literature, language, mathematics, music, philosophy, physics, politics, religion and sociology. With this four-year long course efforts are made to put general education into integration

¹⁰W. H. Stickler, "Administrative Structures and Practices in General Education," General Education, ed. Lewis B. Mayhew (New York: Harper & Brothers, 1960), pp. 57-60.

¹¹Manning M. Pattillo, Jr., and Donald M. Mackenzie, Church Sponsored Higher Education in the United States (Washington D.C.: American Council on Education, 1966), pp. 180-183.

and relating this core to the Christian faith.¹²

(3) Curricular Design at Shimer College: Seventeen general courses in history, foreign language, philosophy, humanities, social sciences, mathematics, and natural sciences are required. And every student demonstrates his proficiency by nine comprehensive examinations in analysis, logic, rhetoric, humanities, natural sciences, social sciences, foreign languages, history and philosophy. In addition, as a general requirement the student takes a prescribed number of specialized courses which may lead to graduate or professional study.¹³

Biblical Studies in General Education Curriculum

Many educators in colleges and universities -- state, private, and Christian -- are convinced of the importance of religious considerations to the curriculum.¹⁴ However only a few institutions have developed satisfactory ways of dealing with the matter. There appear to be some prevailing views on the place of religion in higher education. According to D. Campbell Wyckoff, some institutions treat religion as having no place in a supposedly scientifically oriented higher education. In a second group religion is taught, scientifically and appreciatively, as an important factor in understanding the past and present culture. Religious values are to be highlighted in the teaching of the general education requirements such as English, history, art, music, science and the like. In a third group, the religious values are consciously to be sought in the life of the school community -- the student council, teams,

¹²Ibid., pp. 183-184.

¹³Ibid., p. 185.

¹⁴The Edward W. Hazen Foundation, College Reading and Religion (New Haven: Yale University Press, 1948), p. vi.

extracurricular service projects and other extracurricular activities -- as a way to cultivate a person of character. In a fourth group, although there are a few schools which have come to this group, Christian commitment is recognized as one of the necessary aims of the school, and the whole life of the school attempts to express and lead toward this commitment.¹⁵

If there is a college which seeks to be Christian, as far as curriculum is concerned, they at least should have courses of biblical studies. But it is not satisfactory for a college to allow students to meet an area requirement by choosing between a Bible course and a wide range of other religious and metaphysical subjects such as "Living Religions of Asia", "Patterns of Religious Experience" and "Religion as Story".¹⁶ The study of the Bible should hold not a marginal but a central place in the curriculum. The biblical studies comprising the Bible, Christian theology, and Christian philosophy, should be arranged and taught to provide a source and basis for formulation of Christian world view and guide lines for organizing subject matter into meaningful wholes and relationship.¹⁷

The Need of Biblical Studies

The college students have the big questions of life and they search constantly for answers.¹⁸ Nathan M. Pusey points out their

¹⁵D. Campbell Wyckoff, The Task of Christian Education (Philadelphia: The Westminster Press, 1955), p. 159.

¹⁶William C. Ringenberg, "The Marks of a Christian College," Christianity Today, 23:1461, November 1979.

¹⁷H. W. Byrne, A Christian Approach to Education (Grand Rapids: Zondervan, 1961), p. 225.

¹⁸Clifford V. Anderson, "The Nature and Needs of Young Adults", Adult Education in the Church, eds. Roy B. Zuck and Gene A. Getz (Chicago: Moody Press, 1970), p. 39.

search for meaning of life as follows:

What every young person seeks in college -- whether or not he has articulated this -- is self-discovery What such a person wants -- what we all want -- is a meaning that becomes a motivating force in our lives. And when we ask this question, whether we are conscious of it or not, we have begun to think religiously, and have begun to ask of God.¹⁹

Question for self-discovery is in the long run the quest for a significant authority in regard to values. The pursuit of satisfactory answers for self-discovery, in other words, for absolute value, is a vital part of the process of human maturation.

Despite a lip service to the importance of creative thinking and moral discrimination and to the necessity of a critical estimate of current patterns of behaviour, most of the colleges and universities teach that there are no fixed values or moral systems.²⁰ As a natural result, the students can not achieve the satisfactory answers for the basic questions. The loss of absolute value in education has inevitably led to the so called new morality and situation ethics such as "Thou shalt not kill, ordinarily," "Thou shalt not commit adultery, ordinarily," "Thou shalt not covet, ordinarily," etc..²¹

Thus the Christian college should honestly confront this problem and should teach absolute values hidden in the Bible which quench the hunger for meaning of the students because "despite the babble of conflicting voices and increasing clamor of the apostles of the secular, it is still true that the great questions of life are answered in the

¹⁹B. Gray Allison, "The American Campus as a Spiritual Force," Christianity Today. 12:773, May 10, 1968.

²⁰Bernard Iddlings Bell, Crisis in Education (New York: McGraw-Hill, 1949), p. 158.

²¹Editorials, "Is Education Losing Lasting Values?" Christianity Today. 12:791, May 10, 1968.

Bible,"²² because "Jesus Christ is the only Person who can fulfill completely our basic needs,"²³ and because "He is the only absolutely reliable Person and He loves us with an everlasting love."²⁴

Specialized Education

Once the undergraduate college was regarded as the exclusive place of general or liberal education and on the other hand the graduate school and professional school the place of specialized education.²⁵ Thus there was no danger to destroy the basic philosophy of the general education. However, since the latter part of nineteenth century, specialized and occupational education have infiltrated into the undergraduate college. At last the traditional liberal arts college did not appeal to the youth and its liberal arts curriculum lost its appeal to the majority of the young men. The elective curriculum, initiated by Charles William Eliot of Harvard, opportunely did much to remedy this dangerous situation by making the traditional curriculum more elastic.²⁶ However this resulted in the rivalry between specialized or occupational studies and general ones.²⁷

Today, there is a trend toward greater vocationalism. A college's

²²Editorials, "Is Education Losing Lasting Values?" Christianity Today. 12:791, May 10, 1968.

²³Ibid.

²⁴Ibid.

²⁵John S. Brubacher, Basis for Policy in Higher Education (New York: McGraw-Hill Book Company, 1965), p. 46.

²⁶Ibid., p. 47.

²⁷Ibid., p. 48.

total enrollment and subject matter offerings have very close relationship. It is also predicted that there will be a continuous flow toward greater vocationalism. The factors for this trend include:

(1) The theme of social relevance born in the late 1960s, which puts a premium on action and improvement of society and oneself, rather than on contemplation.

(2) The women's movement, which in large part has been directed toward equal job rights for women.

(3) The entrance of the 'new student' into higher education. Such persons are supposedly career-oriented and interested in practical matters and job-oriented courses.

(4) A federal government that purposefully funds 'career education.'

(5) The changing job market for college-trained manpower. Some graduated without specific skills find it difficult to compete for available jobs.²⁸

Ideologies play a very important role in the pattern of the curriculum.²⁹ For example, Newman rejects the utilitarian idea of education on the ground that training is not education. He distinguishes two kinds of education: "The end of the one is to be philosophical, of the other to be mechanical, the one rises toward general ideas, the other exhausts particular. . . ."³⁰ Thus, for Newman, knowledge ceases to be knowledge when it tends more and more to be particular. Mortimer Adler goes on the same way. He emphasizes that specialized education must be kept separate from general or liberal education because if the college includes any vocational training at all, it equals absolute misuse of the college.³¹ And he distinguishes the general education and specialized one on the basis of motivation. According to him the general education

²⁸ Lyman A. Gleny, and others, Presidents Confront Reality (San Francisco: Jossey-Bass, Inc., 1976), pp. 25-26.

²⁹ Danis Lautton, and others, The Theory and Practice of Curriculum Studies (Boston: Routledge & Kegan Paul, 1978), p. 124.

³⁰ John Henry Cardinal Newman, The Idea of a University (New York: Doubleday & Company, 1959), p. 138.

³¹ Brubacher, op. cit., pp. 51-52.

is self-rewarding while the specialized one is compensated for wages.³²

However, invaluable as general education is, it is insufficient by itself to confront the intricate world of today because curriculum should be relevant to modern society in which education is for all, not for a limited few and in which it is very difficult to compete for available jobs without specific skills. As the trend toward specialization and vocationalism reflects not only social changes but also the vast expansion of knowledge and the individual's difficulty in coping with it, there is in fact no way of achieving a sense of mastery or individual competence except by cutting out for one's self some manageable segment of the world.³³

On the other hand, today there is an extreme alternative ideology which receives wide support. That is, the curriculum should aim at preparing students for their future occupations, mainly in the form of industrial and practical training.³⁴ According to this approach the primary goal of college education is the preparation for work. Thus "colleges are obligated to provide their clientele -- the students -- with the knowledge and skills that will help them find satisfying employment."³⁵

When utility becomes the only end of an education as in the

³²Brubacher, op. cit., pp. 51-52.

³³Sidney P. Marland, Jr., Career Education (New York: McGraw-Hill Book Company, 1974), p. 218.

³⁴Lewis C. Solmon, Ann S. Bisconti, and Nancy L. Ochsner, College as a Training Ground for Jobs (New York: Praeger Publishers, 1977), p. 3.

³⁵Ibid.

³⁶Bernard Ramm, The Christian College in the Twentieth Century (Grand Rapids: Wm. B. Eerdmans, 1963), p. 100.

case of the Drive-In state university and occupational college, that kind of university and college are not, however, a university or college, but a 'chaotic university' or 'service-station university'.³⁶ Sir Walter Moberly lists five reasons for this:

(1) Such universities do not treat fundamental issues; rather they are concerned primarily with the learning of details. The expert in French literature can drown his class with his immense treasury of details but never pauses to tell the students why Pascal should be preferred to Voltaire, (2) Such universities are characterized by a false neutrality In religion, ethics and politics, the university is supposedly neutral, but neutrality on such issues is always a vote for evil. Political neutralism was Hitler's strong ally; ethical neutralism leads to amoralism; and religious neutrality is no less a commitment to atheism than faith in Christ is commitment to Christianity. (3) Such universities are fragmentized. Instead of being a coherent whole, the university is split into various technological institutes or elite trade schools, and the students come to the 'university' to get training for an occupation. (4) Such universities carry on their life in a context of uncriticized presuppositions. To have presuppositions is not wrong. But to be unaware of them is. (5) Finally, such universities dodge the ethical and spiritual factors of education. An educated person should be able to make responsible decisions; but when a university gives no moral or spiritual education, the graduate is not educated to make responsible decisions.³⁷

Here comes the problem of balance in curriculum. Christian colleges can not neglect either a proper offering of the specialized courses or general education courses. The conflict between vocational education and liberal or general education is in some sense unreal and unnecessary.³⁸ Along with general education at the heart of curriculum, "If free men work, modern liberal education must find a worthy place for work in its curriculum, not grudgingly nor of necessity, but willingly

³⁶ Bernard Ramm, The Christian College in the Twentieth Century (Grand Rapids: Wm. B. Eerdmans, 1963), p. 100.

³⁷ Ibid., pp. 100-101.

³⁸ Gay E. Snavelly, The Church and the Four-Year College (New York: Harper & Brothers, 1955), p. 197.

and enthusiastically."³⁹ Higher education is no longer to be restricted to the aristocracy. Instead it is to be available to those of the masses who might profit by it and by that profit, make a new kind of society. Thus higher education institutions including Christian colleges should be an institution in which every branch of knowledge useful at this time is taught to the highest degree.⁴⁰ As a matter of fact, "vocationalism is not an entirely new element in the American undergraduate curriculum."⁴¹ The early college had a dual mission, i.e., the aristocratic training of gentlemen via a liberal education and the training of the clergy. What is the most important is how to maintain the right balance because unless the appropriate balance is maintained, it can turn the college into a mere 'service station' for graduate and professional training.⁴²

As Frank E. Gaebeline points out in Christian Education in a Democracy Christian higher education should provide balanced programs of general and professional education that are biblically centered and are designed to prepare selected young people for leadership -- either as full-time Christian workers or as consecrated members of other professions and occupations.⁴³

The Problem of Integration

The second major aspect to the problem of the curriculum in

³⁹Brubacher, op. cit., p. 58.

⁴⁰C. Clement French, "Four Aims of the Human Spirit," Pacific Lutheran University (Tacoma: Pacific Lutheran University, 1960), p. 8.

⁴¹Gleny, *ibid.*, p. 28.

⁴²Frank E. Gaebeline, Christian Education in a Democracy (New York: Oxford University Press, 1951), p. 146.

⁴³*Ibid.*, p. 137.

the Christian college is concerned with the quality of the atmosphere created in the classroom.⁴⁴ The quality of the class atmosphere is very closely related with the professor. The reason for this is that, as James Kallas points out in his article Christ in the Classroom, education is not accumulation of facts but interpretation and integration:

Education is not simply the accumulation of random facts and figures and dates. Knowing when Frederick Barbarossa died, or how many mistresses Louis Quatorze had, might win you a TV set on a quiz program, but it will not qualify you as an educated person. Education in the deepest sense is the formation of a perspective, the development of an outlook from which all life's problems are analyzed and evaluated. Education is a creation of a sense of values, the establishment of priorities. The truly educated man is an integrated man.⁴⁵

James Kallas continues to explain the importance of the professor in the interpretation:

We live in a pedagogical age of permissiveness and openmindedness. The professor should never take a stand, we are told; . . . The professor is simply to present the facts, all the competing theories, and argue for none Allow the competing philosophies of life to gallop freely and the best will win. But this is absurd. A true ideology will not necessarily win the race. A false one can sweep over a whole nation. Think of Hitler, or of today's communism. Education is not some mechanical process in which the student is simply exposed to a raw bundle of facts and miraculously comes out, on his own, with all the right insights. He needs guidance and direction, he needs professors who profess, who take a stand. A neutral, non-professing professor impoverishes education and betrays his calling. Even if neutrality were desirable, it would still be unattainable. To take no stand at all is a stand. It is not neutrality but relativism, a denial of absolutes. And it is as doctrinaire as any deliberately Christian stance.⁴⁶

It is true that the most important factor in the effective integration of Christianity with the entire curriculum is the professor

⁴⁴Merrimon Cuníngin, "Curriculum in Christian Colleges," Toward a Christian Philosophy of Higher Education, ed. John Paul Von Gruening (Philadelphia: The Westminster Press, 1957), p. 111.

⁴⁵James Kallas, "Christ in the Classroom," Christianity Today. 12:1121, August 30, 1968.

⁴⁶Ibid.

and his attitude toward learning, because the world view of the professor gradually conditions the world view of the student.⁴⁷ And it is inevitable that in one way or another, every professor expresses the convictions he lives by, whether they be spiritually positive or negative.⁴⁸ No subject can be taught in a vacuum. This is the very reason why a college which would develop a Christ-centered and biblically grounded program must hold fast to this principle, "No Christian education without Christian teachers."⁴⁹ Compromise of this issue, which is exactly what is being advocated, always results in the progressive dechristianizing of an institution.⁵⁰

For the Christians all subjects of the curriculum are sacred. In God's creation every area of life and learning is resulted to the wisdom and power of God: The Scripture clearly says that "in Christ are hidden all the treasures of wisdom and knowledge,"⁵¹ and "all things came into being by Him and apart from Him nothing came into being that has come into being."⁵² Therefore it makes a very great differences whether or not a professor of every subject, such as, science, mathematics, music, etc., is a Christian.

Let's take an example of efficient integration through the

⁴⁷Frank E. Gaebelinein, The Pattern of God's Truth (Chicago: Moody Press, 1978), p. 37.

⁴⁸Ibid.

⁴⁹Ibid.

⁵⁰Ibid.

⁵¹Colossians 2:3.

⁵²John 1:3.

devoted Christian professor:

At this point, I speak from personal experience. For many years I have worked in daily fellowship with a skilled teacher of English. His knowledge of literature is of a breadth and depth possessed by a few university professors. His classes provide an experience upon which every graduate of the school where he teaches looks back with appreciation. There is no question of this man's professional competence; when he teaches Shakespeare or Milton, he does so with authority born of long and loving familiarity with their works. And all the time there is another book in which, because he is a devoted Christian, he lives in a sense different from his devotion to the English classics. Not only is his heart in the Bible; through his daily use and constant study of it, the Bible has literally formed his mind. Such a man does not make brief journeys from English literature to the Bible. Despite his constant handling of literature, his true intellectual and spiritual home is in the Word of God. Nor is he any less competent in English because of this fact. Rather is his teaching of a so-called secular subject enriched, because he comes to it with a genuinely Christian world view. Such a man indulges in no forced 'reconciliations' between English and Christianity; instead there is in his teaching a natural communication of Christian allusions and attitudes flowing from a mind and personality steeped in the Bible.⁵³

Moberly also strongly insists in his book The Crisis in the University that a Christian college should have an actively Christian faculty, because a Christian who draws no guidance for academic policy from his faith is failing in his duty as a member of the college community and he is also failing in his integrity as a Christian.⁵⁴ Gaebelein identifies the perennial problem in Christian schools and colleges with that of finding the right faculty as well.⁵⁵

The desirable qualifications of the faculty of the Christian colleges could be summarized as follows: First, every professor must be a lay theologian who is able to read the Bible intelligently, who

⁵³Gaebelein, The Pattern of God's Truth, pp. 46-47.

⁵⁴Walter Moberly, The Crisis in the University (London: S.C.M. Press, 1949), p. 27.

⁵⁵Gaebelein, Christian Education in a Democracy, p. 184.

has an understanding of Christian doctrine commensurate with his own academic ability, who knows the world situation and how to interpret it from Christian perspective (The Christian professor should take his stand for Jesus Christ and the relevance of His truth for the problem of mankind and should make himself heard on questions of ethics, economics, politics, social problems, sexuality, ecology, culture, life philosophy, and other topics under discussion.⁵⁶), and who correlates between his specialty and the Christian faith. Second, every Christian professor must make a special effort to overcome the influence of the modern secular, or man-made philosophical spirit. Third, every Christian professor should bear his witness in his academic life, i.e., before the students, before other faculty members and in his administrative work. His silence means the disintegration of the college. Fourth, every Christian professor should recognize the fact that a Christian college is not a church. This tells the open atmosphere of the college. He must provide the opportunity and atmosphere for an open discussion of new ideas and significant issues.⁵⁷

Denial of the open atmosphere in the classroom is equal to historical suicide. Every professor must keep in mind the fact that the college is a place to think, to raise questions and doubts and discuss them openly, and should encourage to do so in conversation with him and to confront the best information and argument available. If he fails to do this, the results are very serious:

Rather than confirming men in the truth it will drive them

⁵⁶Roberts L. Cleath, "Needed: Christian Professors Who Profess," Christianity Today. 18:981, May 24, 1974.

⁵⁷Ramm, op. cit., pp. 108-114.

from it. Rather than cherishing orthodoxy it will render it suspect to every inquiring mind. Rather developing the intellectual resources essential to Christian thought and action it will stifle them. Rather than launching a strategic offensive into the citadels of secularism it will incarcerate us in the ill-equipped and outdated strongholds of past wars. The Church Militant cannot retreat; but to advance means facing problems squarely, entertaining new ideas, admitting and correcting mistakes. Truth is not yet fully known; every academic discipline is subject to change, correction and expansion -- even theology. Students must know this and must be taught to think for themselves.⁵⁸

⁵⁸Holmes, *ibid.*, p. 82.

CHAPTER V

PRACTICUM IN CHRISTIAN EXPERIENCE AT SEOUL WOMAN'S COLLEGE

In Asia, Christian colleges were pioneers in the field of higher education and also pioneers in bringing western ideas of education to this area.¹ Korea was no exception. The first Christian college, Soongsil College which was founded by Dr. W. M. Baird in Pyongyang in 1906, was in fact the first college of any kind in the modern sense and by the beginning of the twentieth century Christian colleges were the most popular and crowded schools in the country. However, nowadays the scene is very different. "Once more than half of the students in Korea were studying in Christian schools, now only a small fraction are registered."² Moreover government education has outstripped the Christian education system not only in numbers of the students but also to a certain extent in scholastic standing.³

In general, higher educational institutions of Korea, governmental as well as Christian and independent private, confront two major problems, i.e., over-enrollment and high-rate underemployment. These two problems naturally lead to high competition among higher educational institutions and college education gives its priority on marketing value. In addition, Christian institutions as well as other private ones have financial problems. Just as many of the American Christian colleges have lost their distinctive identity, Christian colleges in developing Korea have been in danger of losing their identity under these pressures.

¹Richard D. N. Dickinson, The Christian College in Developing India (Oxford University Press, 1971), p. 150.

²Samuel Hugh Moffett, The Christians of Korea (New York: Friends Friendship Press, 1962), p. 152.

³Ibid.

Report of the Danforth Commission on Church-sponsored Higher Education
in the United States of America says:

Although it is true that Christian colleges and universities, as a group, are not in the vanguard of educational improvement, provide too little leadership in the solution of educational problems and are often sluggish and unimaginative, some of them are engaged in highly significant innovation and experimentation.⁴

Seoul Woman's College is the very kind of college engaging in significant experimentation for educational improvement. Seoul Woman's College founded by the Presbyterian church in 1961 after more than thirty years delay due to the Japanese colonial policy and the Korean war, began its unique experiment not only to provide manpower resources for female leadership in its denomination but also to solve the education problems of Korea. The educational objective of the college which gives special attention to Christian character building, quality education, and practical application, clearly shows the reason for the establishment of the Institution:

In an earlier state of building a democratic country, leaders equipped with a strong sense of morality and technique are urgently needed. In view of this fact, it is our intention to abolish the conventional style of college education characterized by mass production and overemphasis of intellectual education. In doing away with such a style of education, we provide an intellectual education based on a Christian spirit, morality-practicing education and technical education as well, in a well-balanced way for those who are rigidly selected. It is our purpose, therefore, to educate female leaders equipped with a combination of wisdom, virtue, and skill who are ready to serve voluntarily as pioneers and vanguards for the development of the substandard, impoverished rural communities for the happiness of their fellow citizens and mankind, by giving up the 'rise-in-the-world' principle, the 'success-first' principle, and the idea of superficial and showy prestigious background.⁵

In exposition of the educational objective, Dr. Whang-Kyung Koh

⁴Manning M. Pattillo, Jr., and Donald M. Mackenzie, eds., Church-Sponsored Higher Education in the United States (Washington D.C.: American Council on Education, 1966), p. 177.

⁵Whang-Kyung Koh, Excerpts from a Ten-Year Experiment in Practical Education (Seoul: Seoul Woman's College, 1975), p. 5.

who has tremendously contributed to create and maintain the unique practical education in Seoul Woman's College as the president of the college from the beginning, analyses one of the deep-rooted educational problems in Korea as follows:

In reality, however, there are many people who make it their greatest goal to rise in the world and succeed earlier than others and to be able to boast of acquiring high-sounding titles and diplomas. In addition, there are many people who are interested in increasing the number and quantity of things that catch other people's eyes very easily but also who utterly neglect improving the quality of those things that catch others' eyes and one's own less easily⁶

She continuously points out the urgent need of establishment of a sound view of value of education:

Our younger generation should be made to realize that it is their responsibility to rectify this wrong view of value and direct with zeal and hope the whole nation toward the common goal of forming a correct view of value. The idea that a certificate of graduation (traditionally regarded as a showy 'signboard' of an individual person that counts) can guarantee one a good position and a good, happy life stems from the mistaking of the means for the objective. So the responsibility of eliminating the confusion over the greatest objective and means falls upon college graduates with leadership.⁷

Under the strong leadership of Dr. Koh, the college began as the only one of its kind in Korea that requires all students to live in the dormitory for the around-the-clock practical education to equip young women with a strong sense of mission as leaders who have firm determination to sacrifice themselves as pioneers and vanguards based on Christian spirit.

The overall educational program of the college can be summarized as the following Figure 2.

⁶Ibid., p. 7.

⁷Ibid.

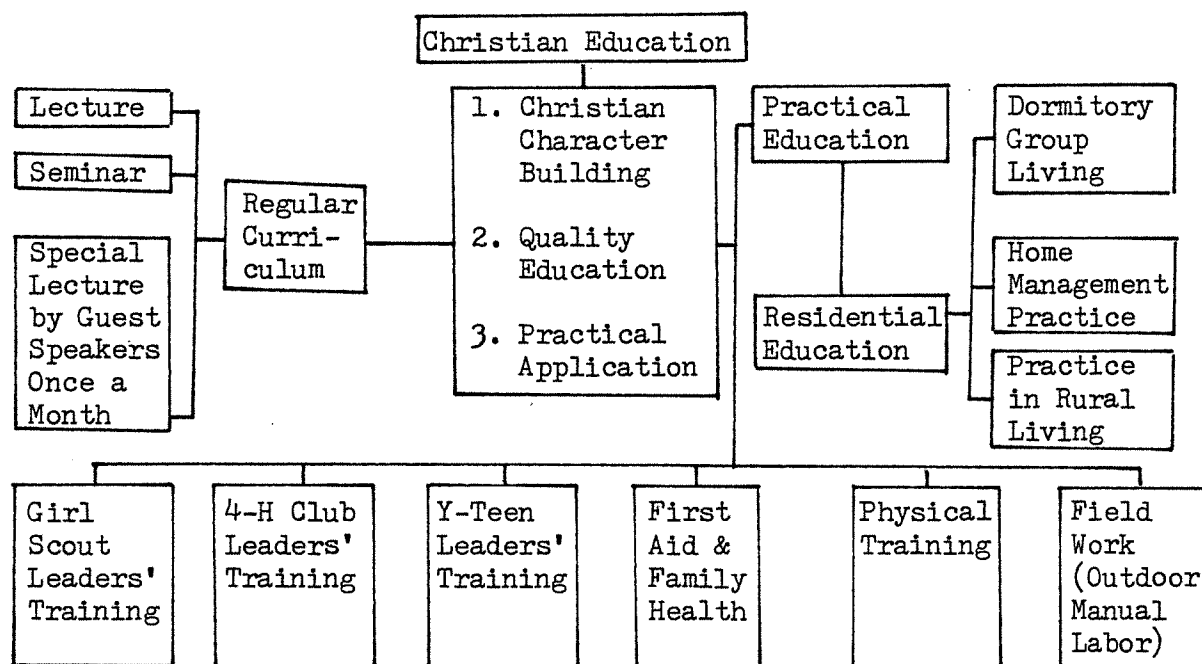


Figure 2. The overall Educational Program of Seoul Woman's College (from the catalogue of Seoul Woman's College, 1980).

The distinctive uniqueness of the curriculum of the college is basically caused by residential and practical education based on Christian spirit.

Backbone of the Whole Education Program

It is the educational philosophy of the college that there must be a firm faith in Jesus Christ in order to have a strong morality. Therefore, in order to teach the Christian spirit constituting the basis of the college's education, the Bible is taught in the course titled "Christian Philosophy of Life." The course, covering the principle of Christianity through the Old and New Testaments, is required of all the students during the freshman year. "Christian Women and Society" (2 semesters) is required for all senior students to integrate Christianity and Christian Women in the home, society, nation and the world. The

courses have been taught by president Dr. Koh who is a committed Christian and one of the outstanding sociologists in Korea.

In addition to these formal instructions in religion, the morning devotions which are conducted twice a week and two days' religious emphasis gathering in which each semester respected Christian leaders are invited as speakers, function as the principal communal activity with all the students and faculty members attending. Morning devotions and religious emphasis gatherings are especially given with the purpose to help students set a goal to live their lives most valuably and present them with the basic direction to achieve the goal.

Practical Education

Practical education has been devised as a unique educational program of Seoul Woman's College in an attempt to eliminate the deficiencies in the present school education in Korea, especially in college education and to train students to digest absorbed knowledge properly and to act for the good of society to bring about change therein. To achieve this goal, residential education programs, leadership courses, and physical special training have been devised and have been offered to all students as a series of credit or non-credit required courses.

Residential Education

Residential Education in the Dormitory. The training at the dormitory for a prescribed period of time is required of all students as a non-credit required course. Students are stimulated and guided to think "we", consisting of individuals, must be made happy first for the perfection of "myself" and are supposed to foster the ability to

guarantee one's own freedom without trespassing on others' freedom, while living with hundreds of other students.

The demerit system is adopted to enable each student to evaluate herself in self-discipline. Under this system each student starts out with 100 "self-discipline points" and gets prescribed points subtracted each time she violates a regulation of the school or dormitory. The points remaining at the end of a semester are called "self-discipline points" and this represents the grade reflecting how faithfully she has taken part in group living. If a student's "self-discipline points" go below 50 before finishing a semester, the student is to face a disciplinary action as heavy as suspension from school or heavier, depending on the situation. The "self-discipline regulations" do not contain any provisions of great difficulty to observe such as could be called rules for the sake of rules, but only those provisions required as a minimum for the protection of group living.

The "self-disciplinary grade" is not included in calculating the average scholastic grade, but it is recorded in one's academic record and carried therein permanently. In addition, this grade is considered as one of the important bases for the selection of Miss "Self-Discipline" candidates, students to represent the student body at extramural events, members of the student council, scholarship grantees, and for the evaluation of the student's humanity.

Residential Education in the Practice Houses. It is one of the characteristics of the college to require all junior students the course in "Home Management Practice", which, in other schools, is required only of students majoring in home economics. The students are subject to the "self-discipline regulations" while living in the Home Management

Practice House and the achievement in the Practice House is reflected in the grade for the course in "Home Management Practice."

Even though the college has to assume an additional financial burden in providing the necessary facilities and operating the Practice Houses, it offers this course to give at least a minimum opportunity to practice home management including making reasonable plans for a "family" to live pleasantly in an orderly manner with a limited amount of money and time and carrying them into practice because it is an inevitable reality that the absolute majority of the graduates of the college regardless of major field of study will have their own home after marriage. Here students have the privilege to enjoy dinner they prepare with the president of the college and to hold dialogue together and to have evening devotions.

Rural Living Practice. Senior students are required as a non-credit required course to live in a rural community for about 10 days during the summer vacation in order to get a better understanding of and perform service for the rural inhabitants. The college contacts the appropriate "myon" (an administrative unit below the county) head and "yi" leader to arrange for the living accommodations and then sends 10 to 20 students to a village in a group with their own bedding and cooking utensils. A house with a kitchen available to students serves as the headquarter of each group. The students go for groceries or to the neighboring villages to relay message by bicycle because the transportation system in rural areas is usually very inconvenient.

Each participating student's unit, comprising the infant's section, children's section, 4-H club section, mother's section and so forth, goes into a village with a flexible teaching program and materials

considered the most appropriate depending on the situation of the village. The faculty members of the Department of Rural Science assume the job of providing guidance and advice with the students. But at the same time other faculty members live with students and guide them as well.

The rural living practice is offered not just for an observation, nor a satisfaction of curiosity, nor merely service, but acquisition of important knowledge and learning of discipline. In view of the objective of the college, important is how thoroughly the students grasp the true picture of the rural community which is the mirror and the index of Korea.

Leadership Training Course I and II

Leadership training courses, comprising Girl Scout Leaders' Training, 4-H Leaders' Training, Y-Teen Club Leaders' Training, First Aid and Family Health, and Field Work were non-credit required courses until 1980. However from 1981, these courses are organized into credit-required courses under the title of "Leadership Training Course I and II" during the freshman and sophomore years.

In spite of the fact that the whole of practical education of the college is closely related to the formation of the basic posture required of leaders in the future, there is a solid reason for a separate treatment of this training. Dr. Koh, president of the college clarifies the reason for it in connection with the traditional way of life of Korea:

In our country, however, people emphasize the vertical relationship at home due to the old tradition. Thus the practice is that people pay almost no attention to the lateral relationship, and the would-be constructors of a democratic society, having had few opportunities to receive club training, are inadequately prepared for the future. In view of this fact these training courses are offered in the freshman and sophomore years. These trainings are instructive to the students themselves in that they can learn how to organize and direct people, not only teenagers but also persons

of any age group, for the attainment of a purpose, and thus gain the competence to guide and direct others.⁸

Girl Scout Leaders' Training. The particular reason for this club training is to enable students (1) to foster patriotism from youth, (2) to act in an orderly manner, (3) to resort with composure to temporary expedients as the occasion demands in an urgent situation, and (4) to foster the spirit of service.

After a hard training course of one semester those who pass the prescribed test receive a diploma and are officially allowed to join the ranks of the World Girl Scouts. Some of the graduates of the college receive further training as research scouts and are rendering service to the college and to the community as well. In fact, except the first few years when the Federation of the Girl Scouts took responsibility for the training, volunteers among graduates have assumed the responsibility for this course.

4-H Club Leaders' Training. Since the 4-H Club was first introduced to Korea during the U.S. military government days in 1945, the 4-H Clubs have been organized in an increasing number in the rural communities. However, because of the lack of leadership, there are many places where the activities of the Club are stagnant.

The college offers this training with twofold reasons: (1) The sound development of the rural community alone is regarded as the strong foundation for the development of the nation. And (2) through the 4-H Club young boys and girls in their teens, who will be imperatively needed for the development of agriculture and rural communities, can be trained to dedicate themselves to the modernization of the rural community

⁸Ibid., p. 25.

in which they live. Accordingly this club training will be of direct and significant help to the students who are to be the leaders in the future. This training is conducted by the faculty members and the graduates of the Department of Rural Science.

Y-Teen Club Leaders' Training. This club, maintained as a program of the YWCA, proposes to foster the service spirit of teen-age girls and have them practice it to make good members of the society with a Christian spirit. Through this course, the students learn how to direct and guide the club. Earlier this training was also conducted under the direction of the National Federation of the YWCA of Korea. However, experienced faculty members and graduates of the college assume the training gradually.

First Aid and Family Health. This training, covering the first-aid skills that must be mastered by the usual family member, is offered not only to teach the skill of saving a life before the arrival of a doctor, but also to foster the self-confidence to act properly with composure by oneself in case one is faced with an unexpected difficulty that must be solved alone. The Seoul Chapter of the Korean National Red Cross assumes this training and after 20 hours training, a test is given and those who pass the test receive a diploma. Without passing the test, graduation is withheld.

Field Work (Outdoor Labor). This is outdoor labor that students perform with soil on their hands in fatigue clothes two hours a week for the first two years. Since this is a required course, though non-credit, unless one has completed this course, graduation is withheld. Just as with the "self-discipline points", the grade for this course is maintained in one's academic record and is used as an important basis for the

selection of scholarship grantees, members of the student council, and students to represent the student body at extramural events.

The purpose of this course is to have students form a sound conception of life through performing labor itself:

When they care for flowers while getting soil on their hands, when they level a sunken road with a cartload of rocks they have carried in sweat, the students come to have the will to work for construction and the confidence that they can accomplish something with their own hands as long as they have a correct mental attitude. Furthermore they come to have the confidence not to be upset even when faced with any obstructions. Extremely commonplace as the work is, the students come to have the understanding that work is nothing to fear and that they can construct something with their hands as they repeatedly participate in the field work. Thus they come to feel that they are living fruitful lives and thus they are permeated with the joy of life. This is greatly conducive to the formation of a sound view of values.⁹

There is an episode like this:

The knuckles of the pretty little fingers grew thick and blisters repeatedly raised and broke on the palms due to rubbing on the handle of the hoe. Some of the parents who saw this sent hired laborers when they were worried that the pretty hands of their daughters would get marred. This happened one or two times before it ceased. The parents came to realize that this field work played a more important part in character perfection than did any other area of education.¹⁰

Special Lecture

In order to enhance the level of the students' culture and the atmosphere of intellectual ferment, a special lecture and discussion is given to all the students and faculty once a month besides the regular education by the college curriculum. Renowned lecturers in various fields such as literary art, the natural sciences, etc., are invited. The choice of the topic and the lecturer is made through consideration of their appropriateness to the time, season of delivery,

⁹Ibid., p. 18.

¹⁰Ibid., pp. 18-19.

and to what is going on around us.

Special Physical Training

Besides the regular physical education program, the special training comprising bicycle riding, ice skating, swimming and Judo, is offered by the college for the purpose of maintaining and improving students' health and teaching of the art of self-defense needed in an emergency.

The minimum passing requirement in bicycle riding is that they are able to travel at least 30 meters without help. In the case of ice skating the minimum passing requirement is that one should be able to skate 400 meters within 3 minutes. In case of swimming one should be able to swim 10 meters without aid. The Judo training is conducted to teach the self-defense art as its primary goal.

Evaluation of Practical Education

The college has put into practice the goal which was set at the time of founding with a firm conviction. The studies conducted by the professors who made the detailed plans of the practical education show that the required practical education attempted for the first time on the college level in Korea is successful. According to these studies:

(1) As for the responses to the inquiry on dormitory education 31.7% of the students and 65.5% of the graduates answered "satisfied" to "very satisfied".

(2) As for home management practice, only 3.8% of the students and 2.7% of the graduates answered they are dissatisfied.

(3) As for rural living practice, 57.4% of the students and 61.5% of the graduates say that it is imperatively necessary while 12.8% of the students and 4.7% of the graduates say that it is not necessary.

(4) As for the field work, the responses of the students are divided roughly half and half between "useful" and "of no use"; 31.2% of the students and 35.8% of the graduates show indifferent attitudes.

(5) As for Girl Scout Leader's training, 4-H Club training, and Y-Teen Leader's training, 33.2% of the students and 41.9% of the graduates say they are satisfied with this training, while 30.5% of the students and 17.6% of the graduates are dissatisfied.

(6) As for special training -- bicycle riding, swimming, skating, and Judo -- 92.5% of the students and 92.5% of the graduates show satisfaction.

(7) As for morning devotion, 32.6% of the students and 75.6% of the graduates say that it is "instructive"; 39.0% of the students and 17.6% of the graduates show the response that they are "better than nothing"; and 25.5% of the students and 6.1% of the graduates assert that it is "a waste of time."^{11,12}

These studies show the strong points and weak points of the practical education of the college. It is true that social conditions and individuals and their interactions are constantly and rapidly changing especially in a rapidly developing country just like Korea. This means

¹¹Whang-Kyung Koh, and others, "A study on the Effectiveness of the Practical Educational Program in a Woman's Residential College," The Journal of Seoul Woman's College, 2:1-18, September, 1972.

¹²Whang-Kyung Koh, and others, "Practice in Rural Living in College Education: Its Educational Effects and Effects on Rural Communities," The Journal of Seoul Woman's College, 4:6-18, August, 1975.

that there must be a dynamic curriculum sensitive to changing social and individual needs. In order to give continuously relevant and excellent education based on a Christian spirit, continuous evaluation and improvement of it is indispensable. Through continuous studies we should know the reasons for the students' satisfaction and dissatisfaction with the specific program and at the same time we should search for ways to motivate students toward the goal. For example, the remedy for the students who think morning devotion is only "a waste of time" lies not in giving up the worship period or in modifying or eliminating its distinctive religious character, but in making it more vital.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Summary

The Christian College is one of the most important agencies of Christian education and is one way of making the Christian presence felt academically.

The purpose of this research project was: (1) to diagnose the trends in higher education which have great influence on the curriculum in general, (2) to clarify the philosophy of Christian education which gives the basic direction of the curriculum, (3) to deal with the big issues in higher education in connection with the curriculum from a Christian perspective, and (4) to introduce the practical education curriculum of Seoul Woman's College, Korea, as a significant experiment in the unique curriculum based on distinctive Christian philosophy.

The preceding objectives were achieved by the literature survey on the topics.

Higher education of today has become a must not for the limited few but for many partly through the French and American Revolution and the Industrial Revolution and partly through the tremendous development of science. With the enormous increase in the number of college students, there has been the explosion of subject matters and this has resulted in extreme specialization.

The Christian college in general is suffering from financial problems and this financial crisis is supposed to be more severe because of the decrease in the number of available students, a higher proportion of students in state institutions, the increasing burden of government

regulation on education, and the continuing problem of inflation and energy crisis.

The Christian colleges in general, far from challenging the secularism and humanism of today, have lost their distinctive identity because of the financial problems on one hand and because of the great influence of man-centered philosophies on the other hand.

Education of today has been caught in the cross fire of many philosophical positions. The predominant philosophies are the anthropocentric philosophies such as naturalism, pragmatism and secularism. These philosophies in common, reject the divine power and rule out God in education. However, Christian philosophy is built on the belief that God is central in the universe and the source of all truth through creation. Therefore education becomes a re-interpretation of God's interpretation.

In Chapter IV, general education versus specialized education, biblical studies in general education, and the problems of integration were dealt with as the essential issues of the curriculum in the Christian college. Special attention was given to the following specific topics: (1) The urgent need and purpose of the general education, (2) Curriculum approaches and basic principles in curricular organization, and (3) How to deal with the vocationalism in higher education from a Christian perspective, and (4) It was also thought how to deal with the biblical studies at the Christian college. In the section of the problem of integration, (1) the quality of the classroom related closely with the professor, and (2) the desirable qualifications of the faculty of the Christian college as a very important factor in integrating Christianity with the entire curriculum were discussed.

In Chapter V, the unique curriculum of Seoul Woman's College which comprises residential education programs, leadership courses, physical special training, etc., was introduced because the college as the very kind of the institution engaging in the significant experimentation for educational improvement has designed and implemented this curriculum at the college level for the first time in Korea.

Conclusions

1. The Christian college under the various negative pressures such as financial burden resulted from decrease of the available students and sky-rocketing inflation, is confronting the question, "Will it remain Christian or become secular?"

2. The key for survival with excellence is not compromising its historical unique purpose and identity but refusing to compromise and the quality of the educational program has an important role in the survival with excellence of the Christian college. The curriculum of the Christian college should be planned and implemented to prepare students for the integration of Christianity with their academic training.

3. The conflict between specialized and general education is unreal and unnecessary in today's world where everybody should work; thus, the Christian college continuously should seek the right balance between programs of general and vocational education, which is biblically centered and is relevant to today's social and individual needs.

4. The study of the Bible should hold the central place in the curriculum as the required course; the biblical studies comprising the Bible, Christian philosophy, and theology should be arranged and taught to provide a source and basis for the formulation of Christian world view.

5. Every professor in the Christian college is the key to the integration of Christianity with the entire curriculum; thus, the Christian college should hold to the principle, "No Christian Education without Christian Teachers" because no subject is taught in a vacuum; at the same time every professor should enhance the open atmosphere of intellectual ferment.

6. Seoul Woman's College's unique experimentation in practical education programs has been successful in the 20 years' experiment. However, it has its own strong points and weak points. Therefore, continuous systematic evaluation and the improvement of it are strongly required in order to give continuously relevant and excellent education based on Christian philosophy.

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